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THE SUBSTANCE OF A SERMON,

Preach'd *November* 26. 1710.

In the Old Meeting-House, in *Shakespear's Walk*, near *Wapping*:

ON

The Surprizing Occasion of the Dreadful Temptation, which befel *Abraham Joyner*, the Devil appearing to him in Humane Shape, the 14th of the same Month.

To which is prefix'd,
A True Relation of the Whole Matter, as taken from his own Mouth, before many Witnesses.

By *JOHN KININTON*, Minister.

Enter'd into the Hall-Book.

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To the READER.

Courteous Reader,

THE *Occaſion of this following Diſcourſe is very awful, and commands your moſt ſerious Thoughts and Commiſeration. A Young Man, whoſe Name is* Abraham Joyner, *by Occupation a Ballaſt-Man, Son of a Widow in* Shakeſpear's-Walk, *in the Pariſh of St.* Paul's-Shadwell; *he following the Company of Lewd Women, and they requiring more Money than he knew how to provide, went home, and deſir'd his Mother to lend him ſome, which ſhe denying, he went away in Anger and Diſcontent, and going to the Sign of the* Cock *and* Lyon, *in* King-ſtreet, *near* Wapping, *on* November 15. *and calling for a ſingle Pot of Drink, amidſt his Diſcontent, the Devil, in the Reſemblance of a Man, appear'd before him, coming in without Opening the Door, which was ſhut, and bid him not be afraid, and if he wanted Money he ſhou'd have enough, and ſhew'd him (as he ſaid) more Money than ever he ſaw in his Life, but he anſwer'd in his fright No; then the Devil ſaid, Will you meet me at* Stepney, Saturday *the 25th of this Month, and he ſaid he cou'd not, then ſaid the Devil, Will you meet me the Day after, at 9 of the Clock in the Evening; when, if you and I can agree, you ſhall not want Money till the 16th of* January, *at which Time you ſhall me at* Tower-Hill, *to which (he ſaid) he wou'd conſider it.*

And when the Devil was gone, which was without any Noiſe or Opening the Door, beſide his Pot of Drink, he ſaw a Piece of Money, which he took to be a half Spaniſh Piſtole, which putting into his Pocket, and paying for his Drink; he went away, and he told me in the Preſence of Perſons of Credit, that while the Devil was preſent he burned with Heat, as if he had been in the higheſt Feaver, and being ask'd, what he did with the Money, he ſaid, he caſt it away, &c. and from that time his Conſcience ſmote him, and his Terror of his Mind encreas'd, ſo that he was oblig'd to diſcover the Matter to his Brother and Mother, and others, of his Acquaintance, who amazed with the ſurprizing Relation, ſent for ſeveral Miniſters, who diſcours'd him, and gave him all the Serious and Chriſtian Advice his ſad Caſe requir'd, and pray'd with him; I my ſelf being ſent for, examin'd him with all imaginable Precaution, to ſee if I cou'd find him guilty of Impoſture, but by all that I cou'd find, compar'd with the Terror which appear'd on his Mind, I cannot in Charity judge, but that he was ſincere, and related Matter of Fact, this, I ſay,

for the sake of those Sadducees and Atheists, who having no Religion of their own, nor Ideas of an Invisible World, but as Slaves to their Sences are resolv'd to receive nothing on any other Testimony, and because this Occasion offers it self, I wou'd say, that I think all those that deny the Being, or Operations and Appearance of Spirits, do it altogether as ridiculously as those, who shall deny there are Antipodes, beeause they have not been there; or that there was such a King as Henry the Eight, because they were not alive in his Time, nor ever saw One who was. We want not a Cloud of Witnesses, both living and dead, to attest the Being of Spirits, not only of the unthinking Mob (as some are pleas'd to call 'em) nor of such as are overcome with Melancholly, and addicted to Whim, but of Persons of Learning and Sence; besides the ample Testimony the Scripture gives this Truth, I might here enumerate the several Testimonies both Divine and Humane, but the Limits which I have prescrib'd my self will not allow, and therefore I am content to refer the Reader to those Scriptures and Authors which prove this Matter.

But to return, I attended him Saturday in the Evening being the 24th. of the above-named November, and after a great deal of Discourse, I pray'd with him, and desir'd him to attend the Worship of God on his own Day, which he did, I at the same Time preaching a Sermon suitable to that Occasion, the Sum of which you have annexed to this. In the Evening being the Time, in which he said he was to meet the Devil; there attended him at his Mother's House several Divines, among whom were the Reverend Mr. Constable, Curate of St. Paul's, Shadwell, the Reverend Mr. Symmonds, Mr. Eliott, &c. Dissenting Ministers, who after seasonable Advice, and the Reverend Mr. Constable having refus'd to pray, because of the Throng, and retiring, we pray'd for the Young Man, and recommended him to the Mercy and Grace of God, and exhorted him to Repentance and the Fear of the Lord, departed, nothing appearing to disturb them, or him. This being the Sum and Substance of all that has come to my Knowledge, I shall only recommend him as a fit Subject of your Prayers, and subscribe my self,

Your Soul's Hearty Friend,

J. Kinington.

THE SUBSTANCE OF A SERMON.

Ephesians VI. 11.

Put on the whole Armour of God, that we may be able to stand against the Wiles of the Devil.

I am, by Providence, in a peculiar manner, to treat on this Subject; I shall therefore, without any Apology, speak from that part of the Text, that will furnish me with Matter which is most agreeable to the present Occasion.

The Wiles and Stratagems of the great Adversary of Mankind, are so many and various, that no less than the whole Armour of God is sufficient to defend us: As a Town besieged by a powerful and cunning Enemy, ought to be defended by all the Advantages of Nature and Art, to which ought to be added, an accomplish'd Commander over a Valiant and Watchful Garison, in order to disappoint the Designs of their Adversary, and baffle his Cunning. So that those who List themselves under the Banner of Christ, must put on no less than the whole Armour of God, and be well skill'd in the Art of Spiritual Defence, directed by the unerring Command of the Great Captain of our Salvation, and

supported

ſupported by that Courage and watchfulneſs, which ſhall never give the Enemy Advantage of a ſupine and negligent Defence

Man thus compar'd to a ſtrong Hold, his Heart is the Cittadel, his Affections the Out-Works, his Sences are the Gates and Sally-Ports, an unruly crew of diſorderly Deſires, Paſſions and Thoughts, are the Gariſon, over whom Reaſon is Commander; all too weak by far to ſtand againſt the cunning Wiles and Stratagems of the Devil, who ſometimes undermines the Soul by inſinuating Temptations; at other times ſtorms our Affections with his fiery Dart; and which is worſt of all, our traiterous Appetites keep Correſpondence with the Enemy, and never fails to betray all into his Hands the firſt Opportunity: But not to carry the Compariſon any further, *except the Lord keep the City, the Watchmen watch in vain.* Reaſon with all his Strength and Artillery, can't defend the Soul from the great Enemy; 'tis Grace only under the Command of our Lord Chriſt, which is a ſure Defence, and an unpregnable Bulwark.

The Devils Wiles are his *S*ubtilty and Craftineſs, which in Scripture, are called *Snares*, 2 Tim. 2. 26. *Depths of Satan*, Rev. 2. 24. *Devices*, 2 Cor. 2 11, *&c.* all ſhewing the cunning craftineſs of the Devil, to enſnare and deſtroy the Sons of Men, the cunning of this Deſtroyer is ſuch, that tho' he knows not our Hearts, yet he feels our Pulſe; he knows our natural Temper and Diſpoſition, finds our own weak ſide, and there he encounters us, and ſo never fails to fit the Temptation to the *S*inners Taſte, and propoſes lovely Objects to the ſanguine, attended with all the Baits of Pleaſure and Voluptuouſneſs, fit to catch the heedleſs and unwary *S*ouls. The Covetous he allures with the inticing bait of Riches, perſwading them to make *S*hip-wrack of their Conſciences, and ſacrifice their *S*ouls to their beloved Idol, *Money*; a wedge of Gold, a *Babyloniſh* Garment, or the like, is the price which they ſet their ſouls at, and the Devil will be ſure to pay the purchaſe Money, if it be but to feed his Cruelty with their Groans, Cries and Miſeries in Hell. He baits the Hook, for the Ambitious, with the baits of Honour, ſuch as Crowns, Lawrels, *S*tars of Honour, Acclamations of the People, *&c.* that he may accuſe them, and at laſt deſtroy them. And he never fails to take the firſt and beſt opportunity to deceive us; if we are on our Watch he *S*urpriſes us, If we are unarm'd he Wounds us; and if he cannot take us here, he will inſinuate himſelf into our Hearts by degrees, from piccadillo ſins to greater, 'till he has brought us to ſwallow down Iniquity like Water, And if, at any time, we are rouſed or awaken'd by

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ſome Providence, or by the Power of the Word of God, then his work is to gain Time, that the heat of our Deſires may be over, and then by adding a freſh Bait to the ſinful Hook, catches us as faſt, or faſter then before; nay, and if he cannot keep us in the high and open Road to Deſtruction, then he will let you mend many Things, with *Herod*, if you will but keep your darling ſin, if you will but keep your *Herodias*, he will quickly find a way to add other ſins to that of uncleanneſs; if he can make you a Hipocrite in Religion, it is enough, he has you ſafe, and you may pretend as much Religion as you pleaſe. O! the Wiles, the cunning craftineſs of the Enemy of our Souls! he is a roaring Lion, as well as a cunning and crafty Serpent, and would deſtroy all the ſouls that God has made; but we have a good God, who has ſaid thoſe that truſt in him ſhall never be confounded, Iſa. 45. 17. that he will *never leave nor forſake* his own, That with the *temptation he will find out away for our eſcape*, 1 Cor. 10. 13.

Obj. *But it may be objected*; Why does God ſuffer his own Children to be buffeted and tempted?

Anſw. God's Ends are Wiſe and Holy, ſuch as to try our Faith, to prove our Sincerity, to try our Skill in our ſpiritual Defence; and it is God's way to bring Evil out of Good; and ſo ſometimes make a great Temptation to be the beginning of great Grace, as I hope, may be the Caſe of this young Man we now commiſerate. *Job* had fiery Temptations, and yet the end of the Lord was Good, his Eyes are over all his for Good. 'Tis true, that we have a potent Enemy to deal with, as appears by the Epiſtles which the ſcripture gives him, he is called the *evil One*, becauſe of his *wickedneſs*; the Devil, for his *Malice*; a Dragon, for his *Cruelty*, Rev. 12. 9. a *Serpent*, for his *Subtilty*, the *accuſer of the Brethren*, Rev. 12. 10. a *roaring Lion*, 1 Pet. 5. 8. the *Prince of the power of the Air*, Eph. 2. 2. *the God of this world*, 2 Cor. 4. 4. *the wicked one*, Matt. 13. 19. and all this to ſhew what a dreadful Enemy we have to deal with: But it is the Saints Happineſs that we are upholden by a Divine Hand, *being kept by the power of God, thro' Faith unto ſalvation*, 1 Pet. 1. 5. now *if God be for us, who can be againſt us*; it is an excellent Priviledge, our greateſt Happineſs, that we are in the Hands of Chriſt, who gives his Saints eternal Life, that they may never periſh, nor *any Man pluck them out of his hand*, John 10. 28. Thus we become *more then Conquerors thro' him that has loved us*, Rom. 8. 37.

But these Deliverances and Privileges belong to repenting and returning Sinners, but those that are stubborn and unrepenting are left in the Devil's Kingdom and Power. Let us pray with all our Hearts for this young Man, that God would be pleased to defend him from the Snares of the Devil, and guide him into his own way, and there keep him all the days of his Life, and place him among Saints and Angels hereafter. God has promised to hear the Prayers of his People for those in Distress; thus it is said, that *Luther*, with others, by Prayers, recovered a Man that had sold himself to the Devil; nay, had made over his Soul by Indenture, which Indenture the Devil was forced to bring, and leave before them. Another Story we have of Mr. *Rothwell*, that, by his Prayers, he dispossessed the Devil. Let us therefore Pray for this young Man, whom God has suffer'd thus to be tempted; these were Men of like Passions with us, and were heard, we have the same Promise, and let us not forget to Pray, that the Tempter may never have the same Power over us; let us put on the whole Armour of God, that being armed with better Armour than *David*'s Coat of Mail, we may be able to stand against the Wiles of the Devil

Now the God of all Mercy and Goodness, deliver us from the Jaws of this roaring Lion, who is always going about seeking whom he may Devour;

Amen.

FINIS.